THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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THE recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path. On the day when Theosophy will have accomplished its most holy and most important mission—namely to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. —H.P.B.

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(*a*) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

IMPORTANT NOTICE

Because of the nationwide paper shortage, we are under the regrettable necessity of reducing the amount of paper used in printing this magazine. To alter the margins or the size of type used in THEOSOPHY would destroy the uniformity of Volume XXXII, besides presenting difficulties to subscribers in their use of the bound volumes as study-texts. We have chosen, rather, to reduce the number of pages per issue. For the present, therefore, THEOSOPHY will contain forty pages only. Meantime, though publication costs have increased, the reduction of eight pages will obviate the necessity of raising our subscription price at the present time.

THE THEOSOPHY COMPANY
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AUM

There is one supreme Spirit, which nothing can shake, more swift than the thought of man. That primeval Mover, even divine intelligences cannot reach: that Spirit, though unmoved, infinitely transcends others, how rapid soever their course.

—From the *Vedas*

THEOSOPHY

Vol. XXXII June, 1944 No. 8

"THE FAST-MOVING SOUL"

MEN often require the assurance of co-believers in their ideas. Sometimes they come to feel that the number of believers measures the value or truth of their ideas, and so develops the notion that the unpopularity of an idea is an argument against it. Only the extraordinary character can create his own focus of action, and find in his deepest thought and conviction sufficient assurance for the truth of his ideas. There is strength in numbers for those who are too weak to stand alone. There is strength in units for those too strong to need outside support.

The modern theosophical movement has encompassed all kinds and degrees of human nature. There have been those for whom the visible presence of the Teacher was essential: their devotion to the work did not long outlive the Messengers. Others remained while the teachings commanded a measure of public attention and respect. Still others were attached to Theosophy as long as they could use it to attach followers to themselves. And so it has continued to this day—a "successor" here, a leader there; here a perversion and there a plagiarism.

Theosophical history, however, has also had its successes, not to be confused with successors. With a success the Movement profits; with a successor, the successor profits. The success does not need to be visibly spectacular, for the Masters' cause prospers most in the secret reaches of the soul, where sprout and grow the *holy germs*, "seeds of transcendental virtues." Because a man is propelled toward Truth by the similitude found in himself, the percolation of theosophical doctrines into the race mind naturally proceeds by subtle means and inner forces. It is to be expected, therefore, that one responsible for fostering Theosophy would be distinguished by the

very occultism of his method, by his secret service of his fellows, rather than by ostentatious action and effort. More often than not, the real public servant is the man who serves the public privately, not he whose overt allegiance is but a mask for ulterior motives of self-interest and private profit.

Of those whose devotion is undefiled, whose program of action is unmarred by personal ambition, and whose aim is not individual salvation, but the general evolution of all beings, William Q. Judge has written:

> Hiding themselves under an exterior which does not attract attention, there are many of the real disciples in the world. They are studying themselves and other human hearts. They have no diplomas, but there resides in them a consciousness of constant help and a clear knowledge of the true Lodge which meets in real secrecy and is never found mentioned in any directory. Their whole life is a persistent pursuit of the fast-moving soul which, although appearing to stand still, can distance the lightning; and their death is only another step forward to greater knowledge through better physical bodies in new lives.

There is the "fast-moving soul" that appears to stand still, the ever-active mind whose motion is in vain, and the slow-moving body which appears to be active. These, in inverse order, are three lessons man learns in the service of his fellows. According to their mastery of these facts of human evolution, three classes of "public servants" can be distinguished.

The materialist, whose purview of existence is bounded by birth on one side and death on the other, strives mightily with the tangible components of human society, the conditions of human life, and the visible powers shaping human environment. He is impatient of theory, except where it obviously contributes to material progress, and moral or spiritual ideals strike him as unnecessary and irrelevant to the immediate business of living. He is the physical scientist, the practical engineer, the proponent of "social realism." His work is valuable, and his name is legion.

A second class of men work in the field of theories, social and political philosophies. These men strive mightily to arouse the body politic to follow their plan or philosophy of history. They employ brilliant intellectual maneuvers much as the matador uses his bright cape and darting dances, and, like the matador, they goad the "beast" into action, incite him to anger—and often give their lives in the attempt. The social reformers are impatient of material progress, of the slow flow of intellectual evolution. Their eyes

are opened to the futility of merely physical activity, but they, too, regard ethics as secondary. Ethical reform, they say, must wait on the adoption of their "program." Frustrated by the immobility of outward "conditions," caught in the eddies of mental motions, they are a prey to cynicism and despair. Such intellectual idealists are articulate, and growing in number and variety. They are, so to say, an early by-product of the rising cycle of mind evolution.

The third class of reformers is distinguished first of all by their patience, their unshakable hope and confidence in the possibility, the reality of progress for humanity. For them the laws of moral action are the very principles of existence. They are the spiritual reformers, the moral minority among mankind. They know that physical and mental activities are not forces in themselves, but the outward manifestation of the only real power in the universe —spiritual power. They are ethical engineers. A man becomes an electrical engineer, capable of operating electrical power, by learning the laws of electrical action. So, a man may learn to consciously direct spiritual power, by mastering the laws of spiritual action.

To this third order of being belonged Robert Crosbie, founder of the United Lodge of Theosophists, and of this magazine. He was one of the "real disciples" described by Mr. Judge. He worked in the certainty that the man who is devoted to the cause of Masters receives help from those Great Associates in all that concerns his theosophical efforts and duties. His occultism is proved by the whole course of his life, and can be tested by the principle he once enunciated: "Our value and aid in this great work will be just what we make them by our motive, our judgment, our conduct."

The Lodge, begun in 1909, was only ten years old when Mr. Crosbie left the body, but the work scarcely faltered at his passing, for the U.L.T. policy had been clearly formulated in its Declaration, the lines of work well-defined in practice, and above all, Robert Crosbie had vigorously cultivated in the Lodge a reliance upon the modulus of the philosophy itself, not on individual opinion or any personal authority. To one of his associates, R.C. wrote, "In the work which we have undertaken together, it matters not whether 'we' fail or succeed: Our purpose has been and will be that the Work shall go on." That work and that purpose were his purpose and work, and *that* was and is his success—the success of the present theosophical movement. He carried out H.P.B.'s last injunction, and kept the "Link" unbroken. "U.L.T.," the name

he gave to certain principles and ideas, the form he gave to the spirit of the Movement in our era, has completed a quarter century of steady, constant growth since his death in June, 1919. The history of those years shows unmistakably that the Lodge is, as it was intended to be, a nucleus of free and independent theosophists, united in ideas and ideals, and following not a person, but a principle, a plan, a Path.

THEOSOPHY AND REFORMS

The world is not yet in ruins; the struggle for existence does not prevent the full study of Divine Wisdom. The study of self, the attempt to carry out the old direction, "Man know thyself," does not depend on human laws, nor upon conditions. The body may be in prison, or engaged in incessant labor, but the soul and mind cannot be bound by environment unless we ourselves allow it. The soldier does not seem to be in a business or condition favorable to self-development, but even while in his sentry-box he can still think on the matter and thus study it—for study does not mean mere reading of books and writing of compositions. People fail in their efforts to study truth just because they start out by formulating a need for different conditions, or by insisting on having surrounding objects in just such a position and of such a quality before they will begin the work. They are wrong.

Inasmuch as Divine Wisdom and the nature of the Self are not material, physical things or objects, they are not to be confounded with mere physical surroundings. Hence material environments should not be permitted to confuse or throw back the man who desires to study that Divine Wisdom.

Again, as all things down to the most gross from the most ethereal are a part of Divine Wisdom, it is a mistake to try and destroy or put away because one does not presently like them, the very conditions in which under Karma one is obliged to study Divine Wisdom.

The T.S. is free and independent of all reforms, while it applauds all good results. But it does not follow that the reformatory measures are the best. Nor has the last word been spoken on those subjects. It is very wise and right to alter if we can the oppressive conditions about the poor or others. But so long as the philosophy, the religion, and the view of life held by the people are wrong, just so long all reforms will be temporary. The people must be altered in thought and heart, and then conditions will right themselves.

—WILLIAM Q. JUDGE

THE COMING RACE

THE great quest of scientists at all times has been to discover the beginning of things. They rightly think that if they can discover the beginning of things, they can get at the meaning of existence. We know that there must have been a time when this world was not; when this solar system was not—nor stars nor any heavenly bodies. From that state of invisibility there came visibility. Standing as perceivers in that condition of invisibility, we can imagine an eternal motion always tending to a vortex; then vortices becoming more and more dense through vast ages of time and finally condensing into such bodies as our planet or sun. The beginning is on the invisible side of nature, and in that invisibility was the intelligence which could bring about the differing visible results.

Invisibility does not imply lack of intelligence nor lack of form, but rather implies the basis of all intelligence and experience, as well as the basis of all form. If we would consider that every planet and every solar system is the successor of a planet or solar system which preceded it, and that this great succession of planets and solar systems and beings had no beginning and will have no ending, we can see that when this planet began in radiant matter all the intelligences concerned in the planet existing before this one were present, each in its own degree and kind, the result of all its past individual experience. These intelligences included not only the being, man, but all the beings above him and every being below him. For the kingdoms below man are just beginning to get a conception of separateness of being, which increases by degrees through experience in form and expression. There are many differing degrees, too, among mankind and in beings above man. Many planets and solar systems before this have brought into existence through evolution—"the ever-becoming"—beings so much higher than man that our highest conception of a deity would not give us an understanding of their nature.

The great evolutionary stream does not exist of itself. It is composed of every unit of intelligence concerned in it. This planet like every other planet is made up of the beings concerned in it. The mineral kingdom is necessary for the vegetable, both these kingdoms necessary for the animal, and all three for the human kingdom; then there are the beings above. But all beings rest on the one common basis of Spirit. Differing in their degree of expression, all acting

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NOTE.—From a stenographic report of a talk given by Robert Crosbie.

and reacting upon each other, all by that action and reaction gain a further impetus to a greater range of knowledge and expression. Evolution is not something outside ourselves, but an unfolding from within outward. The whole force behind evolution is the One Spirit —the power within us that enables us to perceive, to learn, to know, to feel, in every direction.

Going back to that form of invisibility in which every planet begins, we may understand that manifestation must proceed under certain laws which are inherent in the whole, and which arise from the inter-relations of the different beings that compose the evolutionary stream. The order in which this stream divides is known. That order is on the basis of the number seven, and it is defined by seven distinct great classes of beings. The number seven is to be found everywhere in nature, most notably in the colors and sounds. There are several octaves of color just as there are several octaves of music, and these octaves of sound and color each relate to the different classes of beings. The septenary division moving throughout the world in every direction is expressed in man in seven "principles."

Every man is septenary in form, and every man is connected with every other being and every other element in the universe. All the different classes of beings everywhere meet in the "principles" of man, all being a part of the Great Whole. Each Man *is* Spirit; each has all the acquired intelligence of the past; each has the active thinking power of mind; each has that mind as applied to physical life; each one has the life in the body—an aspect of the One Life—each has a real inner form which is the substratum of the physical form into which this gross matter is builded. Thus no man is, in reality, separate from any other, all are in constant touch with one another.

Our planet, like man, has its seven "principles" and its seven states. Evolution has proceeded three and one half times through the seven states. Now we have passed the middle point of the fourth round on this earth, but we have to go three and one-half rounds more before the highest possible perfection of humanity can be brought about, in intelligence and substance. Every round brings a new advancement in intelligence and a new refinement of the matter used; for a change of substance goes on all the time through the refining power present in all the kingdoms, from the highest to the lowest.

Corresponding to the rounds are seven great races, which are again divided into seven sub-races, and the sub-races into family

races. We are now in the fifth sub-race of the fifth great Root Race, although there are still existing on the earth today remnants of the fourth, and even of the third sub-race. Nature does not proceed by leaps and bounds. While one race is ending another is beginning, and so we also have among us now the pioneers of the sixth sub-race.

The development of the senses is concordant with the evolution of the races. Whereas now we have but five senses, in another race we shall have an added sense, which will transcend our highest sense of sight and be a synthetic sight or sense which takes in all the rest. Scientists anticipate this sense in their "fourth dimension," but what they really need to see is a sixth characteristic of matter—permeability, which will enable us to see, unobstructed by any object or substance. The power of seeing through absolutely opaque substance, as now does the X-Ray, exists latent in every one of us; it is this power manifesting in what we call clairaudience, clairvoyance, and telepathy.

It is very foolish and a waste of time to speculate, as many Theosophists do, and talk much about the coming race—what will be its nature, what will be the degree of intelligence, and the kinds of passions that the beings will have at that time. All that we have now are the conditions that now confront us. We cannot start from any place other than the one where we now are, and we must use the powers and knowledge that we have in order to reach any further advancement. Let it be well understood at the outset that whatever the coming race may be will be due to the thought and action of mankind now. There is no power outside of man that will make the race any different, that will make conditions any different. The power to make the conditions, to make the race, lies latent in the spirit and soul of man. As he thinks and acts will results be. The coming race will be just what *we* make it. We cannot tell what it will be, but we can know what we ought to do now. We can take the stand that will bring us into the highest and best relations and conditions possible to us now.

No being is guiding this evolution. It is all beings. No being is sending it in this, that, or the other direction, nor turning aside the results of our own individual wrong doings. All is caused within ourselves, and the reaction depends upon ourselves. It is true that all effects come to us through other beings, but those effects are from causes that we set in motion. So, if we have enemies, they are our own enemies. If we have friends, they are our own friends. Beings

of a high degree are not doing for us what we alone can do for ourselves. The law does not exist outside of man. He is his own law. He acts from within. We exist among many, many different kinds of beings, but it is our attitude toward them that determines the reactions from them. The making of the coming race, then, is within our own hands, and nowhere else.

Beings on earth make the conditions; it is not the conditions that make the beings. Many have the idea that our environment makes us, that if only we could get out of our present environment, we would be all that we should be. It is not true. No matter how pleasant the surroundings might be in a fabulous heaven, if we went there, fault-finders as we are now, we would find things to find fault with right there and right off. We are not changed by environment and could not be, because, in fact, *we are our own environment.* We stand behind every change, unchangeable, ready to make a further change, whether in body—that ever-changing mass of lower substance which we use—or in mind, which, no more than body, is ourselves, because we can change it. That in us which never had a beginning and will never have an ending is continually making changes in its individual instruments of expression. Such is the meaning of evolution, and the whole universe exists for no other purpose than the evolution of soul.

Consideration along these lines brings us to a sense of our responsibility as to the coming race. Whatever is to be in the future depends on us. Conditions will not change unless we change them. We have to set the lines right so that others may follow on the right basis. We have to forget personality, selfishness, separateness, and realize that each one of us must work for the good of all, must see all beings as one great whole—all beings of every kind working together from the same nature in the same direction, but differing in their degree. Would man-made laws help us in that? Not at all. All must be done by the man himself. We put the machinery of human law in motion, making enactments with the idea that they will change the moral nature of man; but they never will, for the moral nature of man is responsible. We have our various loves, wise or unwise; even the love of country can do great harm, if it is of such a nature that it will make men do "what my country does," whether that country is right or wrong. We forget that other peoples are like ourselves, and other races just as much our brothers and sisters. There is needed the realization of one great family, however much the members of it differ, and that all are mutually interdependent and mutually related.

So long as racial doubt and hatred exist, there will be wars among the nations. Peace lies in the realization of what evolution means, of what is the purpose of life. When that realization becomes general in the world, all the circumstances which now hinder us—whether they be earthquakes, cyclones, diseases, or wars—will disappear because if *no* man will hurt another, then there is nothing for evil to work upon. As soon as we realize our responsibility for our words, thoughts, and actions to all others, the whole basis of all wrong-doing is removed. This is one of the lessons which Theosophy teaches: It aims to make *a universal brotherhood of Humanity,* not of one race or people.

The coming race will, no doubt, affect America. Here are representatives of almost every race, and the mingling of the physical strains of the Egos now in incarnation is bringing about the beginnings of a new race. Peoples are gathering from all corners of the earth in this westernmost land. Moving along on the lines of their own nature, they are drawn together by the very magnet of what is going on here to form a new people, and little by little they are actually improving the physical body, improving the conditions, improving the intelligence, and gaining a wider range of thought. The pioneers of the coming race, we may understand, are already here, beginning the work that will be continued by other Egos who will follow.

The great Teachers of all time are waiting and preparing for Their actual appearance among us, but "the coming savior" of whom we have heard will not be in our generation, nor are we ready for him. Such a being could do us no good now—and not until we have taken the Message that those Beings have already left us *and used it,* could Their actual coming be of benefit to us. Their Message is Their forerunner—the voice crying in the wilderness to make the Path of the Lord straight—a preparatory Message that will take these souls, awake and awakening, into right thought and action.

Great, then, is the responsibility which is laid upon us. All that we may need by way of help is here for us. All the information necessary may be had for the asking. That Message has been given time and time again in other and ancient cycles. But it was taken advantage of by a very few, and misused by the great majority. The same will occur this time, undoubtedly. Yet the Truth exists. The power is here. The help is here. Both, if we but know enough to seize them.

THEOSOPHIST UNAWARE

II: Henry David Thoreau, a Free Man

EMERSON, most famous of the transcendentalists, was the major factor in the intellectual awakening of his time. Bronson Alcott, as Educator, belongs to the future, when men will recognize his genius. But Thoreau speaks to our own day. His timeliness is attested by the success of popular editions of his works. His vigorous affirmations have affected the lives of common men in many lands, as well as philosophers and statesmen from Tolstoi to Gandhi.

Thoreau thought of life as a spiritual journey. He believed there is a right path, but that from heedlessness and stupidity we are likely to take the wrong one: "We would fain take that walk, never yet taken by us through this actual world, which is perfectly symbolical of the path which we love to travel in the interior and ideal world; and sometimes, no doubt, find it difficult to choose our direction, because it does not yet exist distinctly in our idea."

A practical idealist, Thoreau realized the power of the virtues and knew that if a man constantly aspires he is surely elevated. "Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them? That it was a vain endeavor? . . . My actual life is a fact, in view of which I have no occasion to congratulate myself; but for my faith and aspiration I have respect." His perspective is based on the universals, for he saw the order of life as an eternal law: "What a pity if we do not live this short time according to the laws of the long time,—the eternal laws! . . . As if you could kill time without injuring eternity!" Each aspiration, Thoreau believed, is an instinct with which all nature cooperates. "The fact is," he said, "you have got to take the world on your shoulders like Atlas, and put along with it. You will do this for an idea's sake, and your success will be in proportion to your devotion to ideas." Other statements from his writings are in a similar vein:

> All fear of the world or consequences is swallowed up in a manly anxiety to do Truth justice.
>
> As to how to preserve potatoes from rotting, your opinion may change from year to year; but as to how to preserve your soul from rotting, I have nothing to learn, but something to practice.
>
> It is not enough that we are truthful; we must cherish and carry out high purposes to be truthful about.

Note.—In last month's issue of Theosophy, page 295, the date of Thoreau's death was erroneously given as May 2, 1862. The correct date is May 6, 1862.

> If for a moment we make way with our petty selves, wish no ill to anything, apprehend no ill, cease to be but as the crystal which reflects a ray—what shall we not reflect! What a universe will appear crystallized and radiant around us!

When a man swerves, by an angle infinitely small, from his proper path, then the drama of his life turns to a tragedy, declares Thoreau, pointing out that this first small step in the wrong direction is never taken quite unconsciously—"Ah, he knew of it more than he can tell." When once we thus fall behind ourselves there is no accounting for the obstacles which rise up in our path, he warns, adding: "no one is so wise as to advise, and no one so powerful as to aid us while we abide on that ground. . . . These departures,—who have not made them?—for they are as faint as the parallax of a fixed star, and at the commencement we say they are nothing,—that is, they originate in a kind of sleep and forgetfulness of the soul when it is naught. A man cannot be too circumspect in order to keep in the straight road, and be sure that he sees all that he may at any time see, that so he may distinguish his true path."

The record of Thoreau's public actions reveals that the ends he served and the means he employed were subjected to his constant scrutiny, in order that they might be always consistent with each other and with his ethical philosophy. From first to last, he took his stand on the principle that active citizenship is a function of individual convictions and conscience, and is not to be determined by force or by majority opinion.

In 1838, when he was twenty-one years old, he protested against a church tax: "Know all men by these presents, that I, Henry Thoreau, do not wish to be regarded as a member of any incorporated society which I have not joined." As has been shown, he resigned from the town school when pressed to flog disobedient pupils. In 1845, he refused—as Alcott had refused, three years before—to pay his poll tax. Thoreau gave as his reason that he did not care "to trace the course of my dollar, if I could, till it buys a man or a musket to shoot with,—the dollar is innocent,—but I am concerned to trace the effects of my allegiance." For this he spent his famous night in jail, described in "Civil Disobedience," the essay that has had such far-reaching effects, literally encircling the globe. His brave declaration, "Under a government which imprisons any unjustly, the true place for a just man is also a prison," is a challenge to every man to so act and work that responsible independence and self-governed freedom shall be the order of the new

age. On Thoreau's Town tax protest, Alcott commented, "I defended it on the grounds of a dignified non-compliance with the injunction of civil powers." The same year, 1845, Thoreau retired to Walden, another act that was an implied criticism of a world which mainly offered distractions to the important business of life. His two years' retreat at Walden Pond was an experiment in living. It served to produce his best-known work, "Walden," published seven years later. "My purpose in going to Walden," he said, "was not to live cheaply, nor to live dearly there, but to transact some private business with the fewest obstacles."

On July 4, 1854, Thoreau delivered an address at the Anti-Slavery Convention, in which the relation of laws and men and freedom is succinctly put: "The law will never make men free; it is men who have got to make the law free." He took part in the rescue and transport of more than one fugitive slave, and, upon the arrest of John Brown, called the townsmen together in a powerful appeal on Brown's behalf and for acknowledgement of the principles at stake. "The only government that I recognize—and it matters not how few are at the head of it, or how small its army—is that power that establishes justice in the land, never that which establishes injustice. What shall we think of a government to which all the truly brave and just men in the land are enemies, standing between it and those whom it oppresses?" Thoreau believed that the individual is responsible for the nature of the government, good or bad. "But, to speak practically and as a citizen, unlike those who call themselves no-government men, I ask for, not at once, no-government, but *at once* a better government. Let every man make known what kind of government would command his respect, and that will be one step toward obtaining it."

He pointed to the blindness of the government which condemns citizens who would "serve the state with their consciences," and asked:

> Cannot there be a government in which majorities do not virtually decide right and wrong, but conscience? . . . I wish my countrymen to consider that whatever the human law may be, neither an individual nor a nation can ever commit the least act of injustice against the obscurest individual without having to pay the penalty for it. . . . The chief want in every state I have been into, was a high and earnest purpose in its inhabitants.

Thoreau insisted that the serenity of a country depends upon the degree to which its individual citizens, as well as the ruler, live by principles. "Do we call this the land of the free? What is it to be free from King George and continue the slaves of King Prejudice?

What is it to be born free and not to live free? What is the value of any political freedom, but as a means to moral freedom? . . . It is not so important that many should be as good as you, as that there be some absolute goodness somewhere; for that will leaven the whole lump." He believed that it is within the power of everyone to become a hero, a philosopher, a redeemer. "When we want culture more than potatoes, and illumination more than sugarplums, then the great resources of a world are taxed and drawn out, and the result, or staple production, is, not slaves, nor operatives, but men,—those rare fruits called heroes, saints, poets, philosophers and redeemers."

It was Thoreau's observation that man is too often a slave of matter. He saw that a nation might be called "ever so civilized" and yet lack civilization—that true wisdom which is the result of true education. Education he defined as "the bringing out or development of that which is in man, by contact with the Notme,—that is by Life," and this process, he thought, "is far safer in the hands of Nature than of Art." Thoreau did not live to see the evils of materialism reach into the humblest homes, making the virtues ridiculous, and glorifying desire and irresponsibility. But he would never have subscribed to the notion that the practice of virtue is only for those who are weak and fearful. "How many wait for health and warm weather to be heroic and noble!" he exclaims. "We are apt to think there is a kind of virtue which need not be heroic and brave,—but in fact virtue is the deed of the bravest; and only the hardy souls venture upon it, for it deals in what we have no experience, and alone does the rude pioneer work of the world."

When only seventeen, Thoreau had already considered the question of human welfare to some purpose:

> There appears to be something noble, something exalted, in giving up one's own interest for that of his fellow-beings. He is a true patriot, who, casting aside all selfish thoughts, and not suffering his benevolent intentions to be polluted by thinking of the fame he is acquiring, presses forward in the great work he has undertaken, with unremitted zeal; who is as one pursuing his way through a garden abounding with fruits of every description, without turning aside, or regarding the brambles which impede his progress, but pressing onward with his eyes fixed upon the golden fruit before him.

Unlike many so-called "great" men, Henry Thoreau embodied his morality in the simple pattern of his personal life, and his quiet resolve to live as he would created more than once a furor in the world he turned from, the world of conventional rather than actual

morality. Only minds trained in straight thinking are capable of following out an idea to its logical conclusion. Thoreau went even further. He carried an idea to its ethical conclusion. As a medical scientist will trace, in an organic system, the course and consequences of a minute injection, so this "physician to the wounds of any soul" was given to tracing, in human society, the progress and results of his acts as an individual. It was this consciousness of his influence on and interdependence with all men, that, paradoxically enough, made him a free man.

Thoreau is considered a foremost example of the famous American type, the rugged individualist, and certainly he was essentially a solitary man. Yet it is true of him, as of many of mankind's great friends, that his physical exclusiveness was totally eclipsed by the inclusiveness of his heart and mind. His inner sympathy was more potent and of far greater radius than the superficial congeniality of a dozen ordinary men. That he had few personal ties is not as important as the fact that he inspires today, in many a man, an impersonal devotion to the truths he spoke and the ideals he acted. Perhaps we may think he served human society more by serving conventional "society" less.

Through Thoreau, not a few men have been led to see that liberty is a soul quality, with reference to spiritual life and inner attitude; that the road to liberation is through preparing for and assuming ever greater responsibility in the business of life; and that only when the "connecting bonds of action" have been replaced by the connecting bonds of spirit is a man a free soul.

HAPPINESS?

No man, whether lover, or merchant, or warrior, can in reality be personally happy while mankind suffers. Should he be, it is evidence that the personal self is numb to the bond that ties all humanity, and is not safe from total breakage of that bond with the consequent plunge into limbo. The oft-heard argument, "Why be unhappy about things we cannot remedy?" is all too often an excuse for inaction in things that we *could* remedy. *This is not an age for happiness, but for duty.* Happiness is not sought by the highest beings, nor by Their disciples.

In this age, the state nearest to happiness is attained by those wholly devoted to right action. It is the peace entered into by those whose vision has widened to embrace all ages. In our present darkness, the sole remaining light is devotion to immortal duty.

SPIRITUAL YOGA

PERHAPS no term in the English language is more perverted than *spirituality*. In the eyes of most, the term stands for everything that is impractical, unscientific, and foreign to the needs of daily life. And why not? Have not the churches and religions of the day placed God and everything relating to soul matters outside the realm of normal experience, in some far-off inaccessible heaven? One of the chief difficulties of the Messengers of Theosophy in presenting Their teaching to the world was the hard-and-fast interpretation given by men to terms originally intended to signify spiritual ideas. In the Introductory to *The Secret Doctrine,* we find H.P.Blavatsky saying: "Every reader will inevitably judge the statements made from the standpoint of his own knowledge, experience, and consciousness, based on what he has already learnt. This fact the writer is constantly obliged to bear in mind."

How, therefore, when speaking of God, could the Messengers lead men to understand that they did not mean the unphilosophical anthropomorphic creature of modern theology? How bring them to see that *spiritual life* bears little if any relation to the "angelic" demeanor of the devout religionist? For the term *God* they substituted Life, Consciousness, the Self—words serving in some measure to enlarge men's minds, and draw their ideas of the Highest toward the perception of an inner, all-pervasive Principle. But what of the spiritual life? What substitutions could be made for that expression? How designate a basis of living which is diametrically opposed to that of the so-called "normal" existence? Could the Theosophical teachers say, the *divine* life? Or would that sound holy, angelic, and super-human? The *good* life? That is too often considered dull, dry, uninteresting. The *theosophical* life? Might that imply something sectarian and partial? For some think that Theosophy is just another added to the innumerable creeds which afflict mankind. We can see that any term would be limited in our day to the fixed and materially-encrusted meanings we have given to words. Can we not realize, therefore, something of the enormous task involved in breaking the moulds of the race mind? Can we not understand why it is often only by paraphrase and copious explanations that certain great ideas can be rendered in our language, and why in some cases it is easier to introduce new or altogether unknown terms?

Spirituality may mean a goody-goody sort of existence, perfectly harmless but without force in the world of men. Or an intellectual endowment growing out of the ability to master and discuss high metaphysical themes. Or a wholly passive existence locked in the quiet of monastery walls. But these are not its true meanings. How can that be called spirituality which does not work for the uplift of struggling humanity?

The theosophist's understanding of *Spirituality* is different. The truly spiritual life is pre-eminently one of work, usefulness, practicality. It is a life spent in service for one's fellow men. One does not conform with this higher code by sitting lazily with a devout look upon one's brow. A theosophic life is not spent in vague and selfish dreams, in meditative dwelling on unreal clouds. The world's need is for men who, having the power to gain their ends, seek only ends that include the whole: who, possessing knowledge of the human heart, use that knowledge for the common good. Many see the utter futility, the pitiless inhumanity of present human actions, but possess neither the wisdom nor the courage to forge a better path themselves. Is this spirituality—a namby-pamby position of irresponsibility, of sattvic indifference? To the theosophist, the spiritual man is one who is both harmless and strong, who has the virtue of the religionist, the vision of the idealist, and the materialist's power to do.

Spirituality, therefore, is not mere goodness, however necessary goodness may be, but knowledge and the *will to do,* equally balanced and conjoined; not the mere intellectual ability to argue and discuss metaphysical ideas, but the translating of those ideas into bases of action on the material plane. Strange that true soul progress should be thought of as evidenced by the doing of queer or extraordinary things. Strange that so little worth is placed by men upon the rare and invaluable ability to act wisely in each and every event. Yet, H.P.Blavatsky says that this simple ability is greater than the power to perform miracles. Greater than seeing visions—matter—on the highest plane, is seeing principles—spirit—on the lowest, and the adapting of those principles to the common tasks of daily routine.

The theosophical life is one of sanctified common sense—the doing of whatever is done from the spiritual or impersonal point of view. The beginning of this life is the effort to find and apply universal laws to daily tasks—for *Yoga,* or union with Spirit, is skill in the performance of action.

OF OCCULT POWERS AND THEIR ACQUIREMENT

THERE are thousands of people in the United States, as well in the ranks of the Society as outside, who believe that there are certain extraordinary occult powers to be encompassed by man. Such powers as thought reading, seeing events yet to come, unveiling the motives of others, apportation of objects, and the like, are those most sought after, and nearly all desired with a selfish end in view. The future is inquired into so as to enable one to speculate in stocks and another to circumvent competitors. These longings are pandered to here and there by men and societies who hold out delusive hopes to their dupes that, by the payment of money, the powers of nature may be invoked.

Even some of our own members have not been guiltless of seeking after such wonderful fruit of knowledge with those who would barter the Almighty, if they could, for gold.

Another class of earnest theosophists, however, have taken a different ground. They have thought that certain Adepts who really possess power over nature, who can both see and hear through all space, who can transport solid objects through space and cause written messages to appear at a distance with beautiful sounds of astral bells, ought to intervene, and by the exercise of the same power make these earnest disciples hear sounds ordinarily called occult, and thus easily transmit information and help without the aid of telegraph or mailboat. But that these Beings will not do this has been stated over and over again; for the kingdom of heaven is not given away, it must be "taken by violence." It lies there before us to be entered upon and occupied, but that can be only after a battle which, when won, entitles the victor to remain in undisturbed possession.

As many have seemed to forget these rules, I thought it well to offer them the following words from one of those very Adepts they seek to meet:

"The educing of the faculty of hearing occult sounds would be not at all the easy matter you imagine. It was never done to any one of us, for the iron rule *is* that what powers one gets he *must himself acquire,* and when acquired and ready for use, the powers lie dumb and dormant in their potentiality like the wheels in a music box, and only then is it easy to wind the key and start them. * * * Yet every

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NOTE.—This article was first published by William Q. Judge in *The Path,* February, 1889.

earnestly-disposed man *may* acquire such powers practically; that is the finality of it. There are no more distinctions of persons in this than there are as to whom the sun shall shine upon or the air give vitality to. There are the powers of all nature before you; *take what you can.*"

This is perfectly clear and strictly according to the Secret Canon. "When the materials are all prepared and ready, the architect shall appear"; and when we have *acquired* the powers we seek, by educing them ourselves from our inner being, the Master will then be ready and able to start into exercise that which we have obtained.

But—even here is an important point. This. If the Master can so to say, wind the key and thus start the machinery, He can also refuse to give the necessary impulse. For reasons that have to do with the motives and life of students, it may be advisable for a while not to permit the exercise of these powers which "lie dumb and dormant in their potentiality." To sanction their use in one might lead to the ruin of other lives, or in another to personal disaster and retardation of true progress.

Therefore the Master says that quite often he may not only refuse to give the start, but yet further may prevent the wheels from moving.

THERE ARE THE POWERS OF ALL NATURE BEFORE YOU; TAKE WHAT YOU CAN.

—RODRIGUEZ UNDIANO

THE SILENT WAY OF PATIENCE

The conditions of life where our ambition, our acuteness—or rather slyness—are called into play, are those which are most difficult to unite with a striving towards spiritual truth, because they usually command the entire attention of the man, making idols of his personal traits, in the presence of which he stands in a glamour and to which alone he pays his devotions.

Those forms of business which can be carried on with earnest industry, with calm deliberation and thought, are not only not hindering in their effect, but often beneficial, because they counteract any violent revolutions of our nature, and draw all things into the silent way of our patience. —J. KERNNING

AMONG YOUTH - COMPANIONS

THAT seemed an especially fine study class, tonight," remarked Dave to King as they left the Lodge. "I don't mean the assignments only, but the class as a whole."

"Yes," King replied, "there evidently was real thinking going on among the students, and that is what makes a class. The chairmen and the assignees may do fine work, but it isn't a real U.L.T. meeting unless there is group-thinking, that is, unless the students think together."

"You know, it occurred to me the other day," Dave said, "that there are plenty of places where people say the lectures are 'wonderful,' or the speakers are 'marvelous,' but I've never found a real theosophist who is happy at such a meeting. Perhaps it is that theosophists aren't satisfied with just a meeting—they want a *meeting of minds.* An audience which comes to have their minds filled, to accept indiscriminately whatever is given out by the speaker, or to listen uncritically to a leader,—is not a thinking group, so much as it is a feeling group. An audience like that derives a psychic lift from the experience, as shown by its emotional response to the personality of speaker and speech. At the Lodge, where personalities are not cultivated, there is an atmosphere of free and active thought."

"Did you ever read a verbatim report of one of those 'wonderful' speeches?" King asked. "That is what gives the show away, for you are apt to discover a lot of words, but few ideas. Seldom is the speech profound, nor does it even *sound* profound on paper. You realize that when the personal magnetism of the speaker and the glamour of the occasion are subtracted, little substance is left. A book I've just been reading, *A Threshold in the Sun,* by Lloyd Morris, puts it well. Discussing a modern playwright, Morris remarks that obscurity passes readily for profundity, and an utterance which actually expresses confusion, often has a deceptive air of wisdom. This particular dramatist, he says, did not renounce intelligence, but simply ignored it. 'He was not a mystic. He was only mystified.' It seems to me that a lot of mystified individuals pass for mystics these days, and those who follow them without thinking never know the difference."

"Contrast Robert Crosbie with those speakers who seem profound when they are only obscure," Dave suggested. "His talks seem clear and simple—and are—but they are actually profound. When

you read over the report of one of his lectures, you find that it awakens perceptions in your mind. He may appear to be simply repeating the words of the Teachers—that is all he said he did—and yet it is never a mere repetition, for he illuminates the material as he uses it, so that you know he himself has reached behind the words to the underlying meaning."

"It's the difference between a speech-maker whose words sound profound, and a teacher whose *ideas are* profound, isn't it?" King put in, "or the difference between elocution and eloquence. It is said that elocution consists in the manner of delivery; eloquence in the matter that is delivered. When we repeat the words of another, we have to use elocution or assumed eloquence, but when we speak our own thoughts and feelings, we are naturally eloquent."

"The emphasis on ideas also explains why the lectures and talks at U.L.T. are given extemporaneously," Dave observed, "although I never thought of it quite that way before. When speeches are read from notes, or recited, they take on the character of a performance, and the attention of the listeners is attracted not so much by what is being said as by the way ideas are expressed. When thoughts are spontaneously spoken, the words cannot help but have freshness and fire—the fire of spontaneous combustion of ideas, so to say. You remember how Emerson could tell Shakespeare's own lines from those of other dramatists which are incorporated in the plays. Emerson said that with the lesser poets, lines are constructed on a given tune, whereas the secret of Shakespeare's metre is that 'the thought constructs the tune, so that reading for the sense will best bring out the rhythm.' In the same way, the method used at the Lodge insures that the thought will construct the talk, and listening for the sense will bring out the rhythm or motion of ideas."

"Don't forget, also," King said, "that whereas a written speech can be read mechanically, without further thought, an impromptu talk keeps the speaker thinking. His imagination is at work as he speaks, and inspires his words,—or, shall we say, inspirits them? Because the ideas are vivid before his own mind, others will 'see' them in his words.

"By the way," he went on, "I'd like to tell you more about *A Threshold in the Sun,* especially since we're talking about impersonality. It is an impersonal autobiography. That's almost a contradiction in terms, these days, when personal histories so often are little more than the quintessence of petty gossip. But Morris has told his story as a history of his ideas, of his thinking. He treats

of a succession of well-known men and women in the literary and art world whom he met and talked with, but he does not gossip about them. He gives a critical appraisal of their thought, and since his approach is impersonal throughout, what he has to say is worth listening to.

"He mentions one critic whose 'judgment was likely to be either right for the wrong reasons, or wrong for the wrong reasons also.' Morris himself is quite the reverse. He is apt to be right for the right reasons, for his analyses of men are not warped by kamic likes and dislikes. What he sees, he sees clearly, and his judgments —the honest verdict of an open mind—express intellectual integrity. You have the feeling that he is not one to indulge in unexamined assertions or opinions. All his life he seems to have insisted on making up his own mind, although he was always willing to hear and examine new theories."

"There's a fine distinction in that," Dave commented, "and it is essentially the position assumed in the study of Theosophy, isn't it? Each man is his own authority, and yet that does not mean he is an *authority on Theosophy* unless he has studied it thoroughly. No one is asked to take Theosophy on faith, but neither is a man expected to reject it on prejudice. There is some reason for believing what you don't know, for true faith establishes the will to learn. But there is little excuse for a man to disbelieve in what he doesn't know—the least he can do is to maintain a respectful neutrality until he is sure of his ground, or until he has overcome his ignorance of the facts of the case."

"The Lodge certainly encourages respectful neutrality," King declared. "The thoughtful man cannot help but appreciate the dignity of the U.L.T. method of promulgation. Every phase of the work shows that theosophists think more of the philosophy than they do of themselves. You rarely hear long 'arguments' for Theosophy at a Lodge meeting, which is quite remarkable when you stop to think about it. Generally, the students proceed on the assumption that the ideas will speak for themselves if given a fair hearing. Those who speak concentrate on presenting the teachings as clearly and as simply as their own understanding and knowledge will permit, leaving the hearer to argue the case according to what his own experience suggests of the truth of the propositions discussed."

"That reminds me," said Dave, "of what Mr. Judge wrote at the time of H.P.Blavatsky's death,—that the members 'will now draw their inspiration' from her writings and from the purity of their own

motive. You might say that is the guiding idea in theosophical propaganda. It governs the attitude of the U.L.T. associates, and it is the attitude they in turn endeavour to arouse in those to whom they talk Theosophy. The attempt is to send the inquirer to the books of the Teachers, that he may discover for himself their inspiration. This is a pure motive which will communicate itself to the new student, and, though perhaps unknown to him, will aid and protect him in his examination and use of the philosophy."

"Right," agreed King, "and you can add what W.Q.J. says at the end of one of his *Path* editorials—that the *life* of a movement is largely in its literature, and its literature is epitomized in its magazines. Applying that to U.L.T., we see that the life of the Lodge is in the active study it encourages, and that study is epitomized in its study classes. Or we can put it another way. Those who educate themselves in Theosophy—with all that that implies in the way of mental and moral training—thereby increase the current of conviction and confidence which sustains and flows through the meetings and other activities of the Lodge, as well as through the individual efforts of the members. So we are back where we began, with the idea that U.L.T. is first of all a program of impersonal work for those who are pre-eminently *students* of H.P.B. and W.Q.J."

An Ideal Society

An ideal Chinese society would be one where the aged are respected, children are protected and educated, and the grown people properly employed; men and women discharging different duties, rich and poor receiving equal treatment, and virtue and knowledge occupying high social standing instead of force and wealth. In such an ideal society, people would value time more than money, attend more to self-cultivation than to social reform, seek mental contentment more than material comfort, and enjoy life instead of merely struggling for an existence. —KIANG KANG-HU

PERTINENT QUERIES

YOU invite questions respecting all points of difficulty in subjects connected with Occult Science. I cannot reconcile some things relating to the Apostles of Modern Theosophy.

In the "*Preface* to the Original Edition" (page xxiii. of the 5th Edition) of *Esoteric Buddhism,* by Mr. A. P. Sinnett, there are these words—"Two years ago, neither I, nor any other European living, knew the alphabet of the science here for the first time put into a scientific statement." This is an emphatic expression; it would seem to imply that the thinking world is exclusively indebted to this book and to its author for that knowledge of the truths of Esoteric Science, which is now making its way amongst European and American Theosophists. But this can hardly be Mr. Sinnett's meaning.

For, can the statement and its implication be consistent with the fact that Madame Blavatsky, herself a European[1] had, some years previously, written *Isis Unveiled,* which though it does not give the same constructive teaching respecting the mysteries of the Universe as does *Esoteric Buddhism,* does yet imply a knowledge on the part of its author of much more than "the alphabet of the science"?

But is it not true, as indicated in *The Occult World,* that Mr. Sinnett owed to Madame Blavatsky his own first knowledge of Esoteric Science, and also his introduction to the adept teacher, the Master from whom he derived the bulk of his information? Madame Blavatsky, we had been led to understand, taught these truths of Occult Science previously to Colonel Olcott, and in so doing converted him from a Spiritualist to a Theosophist. It is further likely that Madame Blavatsky taught others the same truths.[2]

I would also ask if there are no secret students of Science, in its broadest aspects, who have known these things in advance of its recent publication?

It would be a satisfaction to myself and others if it could be stated how the recent teachings of Occult Science really originated, and what the true position of *Esoteric Buddhism* is as an authoritative exponent of Occult truth.

NOTE.—This correspondence was first published by H.P.Blavatsky in *Lucifer,* October, 1888.

[1]In view of a number of such letters received, a full answer will be given in the *Secret Doctrine,* now nearly ready.—[ED.]

[2]She did, most undeniably. But as her several pupils (Europeans) were *pledged* disciples, which Mr. Sinnett never was, they could not give out to the world what they had learned.

Now that Theosophical teachings are taking hold of men's minds, it is very desirable that the genesis of the modern movement should be truthfully known. I acknowledge myself greatly indebted to *Esoteric Buddhism,* but I am very anxious to understand the facts to which I have alluded, and to have them reconciled.

Yours faithfully,

CHARLES B. INGHAM

EDITOR'S ANSWER

The case in point is a good illustration of the misconceptions which often spring from looseness of expression in a writer. Certainly, Mr. Sinnett could have no wish whatever to convey the idea that he was the first and only channel for the transmission of Esoteric doctrine. In fact, he especially repudiates the claim, as our correspondent will find if he will turn to p. xxi. of the Preface to the very edition he cites. "Let me add," says Mr. Sinnett, "that I do not regard myself as the sole exponent to the outer world, at this crisis of Esoteric truth." If he omitted to mention the writer and her American pupils and colleagues of 1874-8, Colonel Olcott and Mr. Judge, it was undoubtedly because he regarded "Madame Blavatsky," on account of her Russian nationality, as more Asiatic than European—a harmless delusion many a patriotic Englishman labours under—and the former gentlemen, as Americans. It had also escaped him for the moment, no doubt, that among the group of Initiates to which his own mystical correspondent is allied, are two of European race, and that one who is that Teacher's superior is also of that origin, being half a Slavonian in his "present incarnation," as he himself wrote to Colonel Olcott in New York.

Esoteric Buddhism has rendered precious service, by popularizing in exoteric form esoteric truths, meddling with pure metaphysics being disclaimed by its author (*Vide* p. 46), and in the propagation of theosophical ideas throughout the world; and it has proved its popularity by passing already through six editions, and being just at this moment about to appear in a seventh. Yet it is not free enough of minor errors to entitle it to be regarded as an infallible Scripture, nor its modest author as a Divine Revelator—as some foolish enthusiasts, in search of new idols, figure to themselves. The correspondent's question as to "how the recent teachings of Occult Science really originated," is easily answered. A crisis had arrived in which it was absolutely necessary to bring within reach of our

generation the Esoteric Doctrine of the eternal cycles. Religion, both in the West and East, had long been smothering beneath the dust heaps of Sectarianism and enfranchised Science. For lack of any scientific religious concept, Science was giving Religion the *coup-de-grace* with the iron bar of Materialism. To crown the disorder the phantom-world of Hades, or Kama-loca, had burst in a muddy torrent into ten thousand seance-rooms, and created most misleading notions of man's *post-mortem* state. Nothing but a few fundamental tenets from the Esoteric philosophy, sketched in broad outlines by such a clear and brilliant writer as Mr. Sinnett is known to be, could snatch mankind from drowning in the sea of ignorance. So once again the Gates of the Palace of Truth were opened and Mr. Sinnett and many other willing workers have caught each a ray. But as all the light can only be got by re-uniting all the different rays of the spectrum, so the archaic philosophy in its entirety can only be apprehended by combining all the glimpses of light that have passed through the many intellectual prisms of our own and preceding generations.

"The Sin of Separateness"

Religion and science were closer knit than twins in days of old; they were one in two and two in one from the very moment of their conception. With mutually convertible attributes, science was spiritual and religion was scientific, like the androgyne man of the first chapter of *Genesis*—"male and female," passive and active; created in the image of the Elohim. Omniscience developed omnipotency, the latter called for the exercise of the former, and thus the giant had dominion given him over all the four kingdoms of the world. But, like the second Adam, these androgynes were doomed to "fall and lose their powers," as soon as the two halves of the duality separated. The fruit of the Tree of Knowledge gives death without the fruit of the Tree of Life. Man must know *himself* before he can hope to know the ultimate genesis even of beings and powers less developed in their inner nature than himself. So with religion and science; united two in one they were infallible, for the spiritual intuition was there to supply the limitations of physical senses. Separated, exact science rejects the help of the inner voice, while religion becomes merely dogmatic theology—each is but a corpse without a soul.

—H.P.Blavatsky

QUESTIONS AND ANSWERS

ALL men profess to be seeking the truth, yet the rare discovery of it suggests that most men either do not know how to look, or will not accept the truth, once it has been disclosed to them.

Something of the nature of reality is revealed simply by the quest, by the common declaration that truth is desirable. It is as though the root of our being is anchored in knowledge which can not be denied. We give allegiance to truth as an abstract ideal and assert that its pursuit should shape the pattern of human life. But with truth itself we seldom come to terms. Somewhere, in the passage from the ideal to the actual, the path is lost; by some spurious translation of the meaning of life, we take the part for the whole, the personal for the impartial, and end with no truth at all, but only its clay image.

In this, too, there must be a revelation of the nature of things. Some explanation should be forthcoming of the limiting habit of human thought, by which men attempt to fence in the sunlight of truth and establish empire over the ceaseless motion of life itself. Is it that the conatus of the spirit waxes impatient of the lagging mind, and the soul, tiring of the quest, accepts for a time the pleasant assurances of illusion?

There is a natural egoic progression of conscious life from stage to stage, leading finally to the Terrace of Enlightenment. Each stage has its appropriate image of the truth, but it also has threads of connection with past and future on the scale of being. These threads of continuity constitute the Real in every stage, for the eye of soul. They reach from the web of beginningless being to the farthest horizon of the spirit, and beyond. They are the guides of the unresting spirit, the tracings of eternal motion in Maya's great design.

The symbols of the Real, the images of truth at each stage, are not the natural sustainers of Deva-Egos. They nourish only the lower man, the visionless evolving substance, not the Evolver. Cycles are for growing, changing things, for forms of life, and not for the living essence. The Spirit in Man suffers no turning on the wheel of embodied existence, and he who lives in the spirit is free of the alternations of law, the spiralings through illusion, although his form undergoes a subtle transmutation with each passage through conditioned being.

Epochs of human history mark the stages of man's collective journey. We speak of the "idols" worshipped by those of primitive ages, but each stage of evolution discloses idols, partial images of truth, which lose what truth they have when taken for the whole. It is this delusion of partiality, the belief that now, at last, we have come to the end of human knowledge, that makes the lovers of mankind so helpless, and so sad. For what can a teacher say to a pupil who will not question except in terms which are themselves illusory? How can a gardener plant with heart when his master gives him husks and shells, and throws the germ of life away?

In this age, wrote a Teacher of the last century, men are "overburdened with false training and falser logic." One after another they came to the teachers, asking, "Prove that I shall live again!" "Show me how I can perform wonders, that I may collect disciples for you . . . (and me)."

Often it is better to give no answer at all, as the Buddha served Vacchagotta, than to delude a questioner into thinking that he can learn the truths of heaven by burrowing in earth.

The mysteries of life have their own terms, which are *alive*. The spirit must penetrate and the heart warm and fructify the mind that would find truth. It is not wise to pretend that the study of the Wisdom Religion means only an exchange of idols for the seeker. Many come to learn, as they think, and go away saying that they found no truth. But what sort of receptacle did they bring? What questions did they ask?

Theosophy can be known only by those ready to grasp the threads of immortality, to hold fast to that which has neither substance nor existence. High learning is not needed, but high hearts. Elevation is not needed, but dirigibility. There are many images of truth, and each has its lesson to impart, but a lesson is not the truth, however much we learn from it. The truth is that there are no ultimate images, no final resting places in embodied life, but only the surge upward and onward. Each pause creates a host of illusions, and each stage is a cyclic aspect of the whole, where life runs to forms which represent but can not contain the whole.

The soul-pilgrim may take its rest and learn its lessons, but the questions it asks of life must be born of the spirit, and not of forms. For while man lives in the natural world, and uses the forms of nature, his own true being is not of this world nor constituted of forms: *his* nature is divine.

ON THE LOOKOUT

Education For Freedom, Inc.

During the past year, a non-political, non-profit organization calling itself Education For Freedom, Inc. has been established. The educators, clergymen and prominent laymen who are its directors profess alarm at the serious situation existing in American educational institutions which fail to educate for true freedom. Though their program is in the formative stage, the directors recently sponsored a radio series in which fifteen-minute talks were given by distinguished educators and leaders of thought.

The talk delivered on December 20, 1943, by Dr. Hutchins, President of the University of Chicago, and that of Pitirim Sorokin, Professor of Sociology at Harvard University, given on January 10, 1944, made a special contribution toward clarifying existing educational difficulties and indicating an intelligent solution. Dr. Hutchins spoke on the subject, "What is Liberal Education," and immediately related education to human evolution: "Liberal education is, first of all, education appropriate to man." That means, he continues—

> one formulated in terms of the new attributes achieved by life in becoming human. An education which is liberal should free man from the mammal within.

—a passage which recalls H.P.B.'s statement, "The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being."

"The Habitual Vision of Greatness"

A second requirement of liberal education, he said, is that it hold before the rising generation what Professor Whitehead has called "the habitual vision of greatness":

> Where do we find that vision in American education today? The pupils of Socrates found it by looking at him. But no system of education for the millions can hope for a Socrates in every classroom. If the teacher cannot be expected to be a model of greatness, we must look for it in the student's daily fare. We must find it in the books he reads. . . . Unless great books become central, the vision of greatness cannot be habitual in education. And no education in which it is not habitual can be liberal education.

Prophets of Change

Thirdly, Dr. Hutchins believes that liberal education must deal with permanent and shifting conditions, with ultimate and not relative ends.

> The current aim of American education is to adjust the young to their environment, to reduce the shock of novelty that comes with the first job, the first vote, and the first marriage. This program has probably done more than anything else to promote the disintegration of American education.

He then gives a long list of questions that externally have acute bearing on the young. The subjects range from the selection of clothes, food and home, the right kind of automobile, radio, heating system and insurance, to current labor, political and international problems. Dr. Hutchins' comment exposes the bad logic of the position that all values, all truths are relative:

> You think I have made up these questions. Not at all. You will find that college courses purporting specifically to answer these questions are offered in many colleges and universities of the United States. Yet to answer them, educators would have to have the gift of prophecy in a degree in which mankind has not been favored with it for at least two thousand years. Though educators who purport to answer these questions hold that everything is changing, so that there can be no permanent values and no permanent studies, though they believe that we can learn nothing from antiquity, or the middle ages, or the day before yesterday, because it was only yesterday that slavery was abolished and the automobile, aeroplane, and radio invented, they insist that today tells us all about the day after tomorrow, when today will be the day before yesterday. The one thing we know with certainty is that the world and its current problems will have changed by the time our students face them.

"Help in Becoming Human"

> But they must be prepared to face them. The question is how can they be prepared. . . . What we need to make the shifting environment intelligible is ideas, standards, and principles; ideas, the instruments of knowledge; standards, to judge objectively the problems that present themselves; and principles of conduct which transcend the particular problems of the day. Our graduates must have above all the capacity to face new situations. This means that they must know how to think. If we can help them learn this, we have done the most that we can do for them . . . .

> Free men in a free community—this is the end of liberal education. We have a long way to go. And we had better start now. A certain fluidity seems to characterize the present moment. . . . The people do not yet know what they do want from the higher learning in place of vocational rituals and college life. But the war has made these activities ridiculous, and they will look no less so in the kind of world we are likely to have when the war is over. It is not impossible that what our people will come to want from education is help in becoming human, and that they will want it for their enemies as well as for themselves, for their children, and for their friends. Only a world in which the mammal is being extinguished can hold out the hope of becoming a home for human beings. The road to such a world is liberal education for all.

WHICH CLASSICS?

"If you conclude that I believe that this means a curriculum composed of the great books, the great experiments, and the liberal arts," Dr. Hutchins remarks, "you will not be far wrong." Theosophists see one drawback, however, in the move to return to the classics. The question is not, should we study the classics, but which classics should we study? To use as the criterion of judgment the time survival value of a book, is a good test, but not an infallible one. Some of the works of Aristotle, for instance, have survived over two millenniums, but though they possess meritorious features, they also have much in them that is erroneous and dangerous. Many a scientist, from Francis Bacon to Haeckel, has been called the father of modern materialism, but the great grandfather of them all was Aristotle. He was likewise the idol of the materialistic scholastic philosophy of the medieval Catholic Church, which educators like Mortimer Adler wish to revive. Aristotle abandoned Plato's method of proceeding from universal moral concepts to particulars, and used the inductive method of reasoning from particulars to universals,—a method of procedure that has taken the soul out of every science which has employed it. If our children are to be educated in the classics, shall we want them to study Aristotle?

Dr. Hutchins, however, allows for some reservations, saying:

> I am more concerned with establishing the aims and principles of liberal education than I am with its details. Any course of study which can reasonably be regarded as appropriate to man, as holding before the rising generation the habitual vision of greatness, and as concerned primarily with values independent of time or particular environment should receive serious attention. The discussion should then focus on the validity of the claims of each to accomplish the ends agreed upon.

To this we fully acquiesce. A course of study which will amply meet Dr. Hutchins' three requirements has been advocated and practised for many years by theosophists who are always willing to discuss and illustrate the validity of their claims. The modulus for Theosophical educators was set by Madame H.P.Blavatsky in 1889, as follows:

> We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be obtained by *proper and truly theosophical education*.

"Civilization Through Education"

Pitirim Sorokin, in this same broadcast series and under the above title, questions the part education can play in building a truly great culture which will create immortal values, ennoble humanity and make for man's fullest possible happiness. Is it so powerful as to be capable of performing miracles? The answer, he says, depends upon what we mean by education, and if we mean by it what goes under that name today, its power to eradicate evils is a very modest one. In the last century we have had more education than in any known historical period so far, yet this expansion of learning did not prevent the explosion of terrible wars and inhuman cruelty in this bloodiest of centuries. Criminality, insanity, and misery have increased. Nor has the enormous extension of education been followed by the creation of many immortal values in religion or philosophy, in fine arts or ethics. Professor Sorokin says that the reasons for this comparative impotency of education are two:

> first, its own defectiveness; second, the neutralizing and counteracting effects of other social and cultural agencies of our society. The main defects of contemporary school education are three: first, intellectually it stimulates mainly the memorizing of various bits of information rather than developing sound and deep thinking; second, training in a speciality, it hardly gives a well-integrated broad knowledge of the main cultural values of humanity; third, morally and socially, it centers almost exclusively in intellectual training and often neglects the training of character, integrity of personality and moral nobility of its pupils. . . . They do not taste and do not live through the greatest values of humanity. Its treasury of values remains unopened by them. With such a narrow training, they hardly have any chance to create an immortal value even in their field of specialization.

Demoralizing Institutions

If the school were free from these defects, Professor Sorokin continues, if it stimulated deep and sound thinking, enriched pupils with the immortal values of humanity, made them conscious of man's dignity and supreme worth; if it instilled into them a real love for man and a true freedom of unfailing moral duty—the results might have been different. The tragedy is that, the schools having failed so far, other and more dangerous forces have taken over the task. Professor Sorokin points out that "our society has many an institution that demoralizes us; many a portion of culture that is poisonous; many a force and agency that stultify man's soul and body":

> The existence of such institutions, culture, forces and agencies is another—and much more important—reason for the failure of our school education to produce a truly noble society of men. These agencies have now become more powerful than our educational system in moulding the mind and conduct of human beings in our present society.

Is there any hope? It seems to be a vicious circle, Professor Sorokin admits, "a circle, however, that education must do its part to break. . . . By increasing the number of wisely educated individuals, an ever widening circle of good influence will be created. In this way, we might hope to educate these outside agencies and change the character of popular demand for superficial learning."

"Moral" and "Spiritual" Education

The theosophist is glad to observe the free use of the words "morality," "spirituality," and "immortal values" in the language of the foremost American educators, but it is necessary to inquire into their meaning, especially since they usually have a distinctly sectarian religious flavor. That the theologists, especially the Roman Catholic variety, have their finger in Education For Freedom, Inc. is evident from such names on their Advisory Council as those of Jacques Maritain, the foremost modern Catholic philosopher and a prominent Jesuit; and Rev. Robert I. Gannon, President of Fordham University, a college which incidentally is well known for its poor scholastic standards and record. Other broadcasts of Education For Freedom, Inc. were delivered by Rev. Gannon; Alfred Noyes, a converted Catholic poet; and Mortimer Adler of the University of Chicago, a promulgator of scholasticism and of St. Augustine's philosophy.

Rev. Gannon spoke on the subject, "Roots of Freedom," and dwelt chiefly on the "historical" aspect of freedom, attributing its birth to the Medieval philosophers and Christian Humanists, and blaming its loss upon the scientific materialists and the right and left political dictatorships. He designates himself as "a Jesuit who isn't even a genuine Medievalist; who is downright, barefaced Counter Reformation." He seems to forget that it was the philosophers called the "Humanists" who inspired the Renaissance movement in Italy, and who were instrumental in bringing about the Neoplatonic Revival. The latter was killed out by the newly-risen Society of Jesus with its torture instrument, the Inquisition, but the spirit of Neoplatonism spread to Germany where it blossomed forth as that very Reformation which Rev. Gannon is so antagonistic toward.

Jesuitical Reasoning

As an example of some further Jesuitical reasoning, the following remarks by Rev. Gannon are most interesting to anyone acquainted with the *facts* of Church history:

> The easiest way to destroy our freedom completely is to cut off one by one the roots that nourish it. This many American educators are doing systematically today and the steps, though pretty obvious, are very interesting. First you cut off the idea that man is made for God. Cripple his aspirations. Get him down to earth. Next you cut off the idea of the Natural Law and make morality merely the common denominator of what people usually do. Then cut off the idea of inalienable rights. Make all rights depend on other men, that is, on the omnipotent and omniscient State. Make man himself a smart anthropoid . . . better still a machine, a bundle of reflexes. It is less likely then that he will develop a sense of responsibility. . . . They [men] will be modernized, paganized, dehumanized and ready to suffer incredibly for an Absolute State. They could still be saved, perhaps, by a transfusion of Christian humanism—a precious plasma taken from the blood bank which our ancestors have stored up for us. But that would mean the return of the liberal arts, and the Absolute State would never tolerate anything so reactionary. For dictators, whether of the Left or Right, realize quite clearly that when their subjects feel in their veins the quickened pulse of Literature, History and Philosophy, their brain cells begin to function independently, their shrivelled souls begin to expand, they begin to realize what a creature is man. They even begin to think of God.

His advice to parents is: "if you have children of school age, watch their teachers like hawks. Make sure that they are humanists. Make sure that they are men and women who have some sense of spiritual values; men and women who have come in contact with the liberal arts and regard man as the Lord of Creation, a little below the Angels."

So, the root that nourishes freedom is "the idea that man is made for God"! This helps man "develop a sense of responsibility," provides him with "aspirations," and causes his "brain cells to expand." Substitute in the above quotation "Absolute Church" for "Absolute State" and we come pretty close to a description of a devout follower of the Roman Church. The most pernicious forms of moral, mental and physical slavery have ever gone hand in hand with the Personal God idea, which is fundamentally the same as the political dictator, but far worse, for the radius of activity of "God" is supposedly universal, with no place for a freedom-loving individual to even emigrate to! Under the domination of the Personal God idea, man has blindly believed himself an irresponsible, miserable worm, who, being too weak and sinful to save himself, must rely on an intermediary confessional priest to rescue him from eternal damnation. A free "Lord of Creation" this!

The Liberal Arts in Illiberal Hands

Jesuit Gannon speaks in favor of the liberal arts. Has he forgotten that those who sponsored the liberal arts during the Middle Ages had to wage bitter fights against the Church for every inch of advance? Does he recall the story of Galileo and Giordano Bruno? Does he remember the appalling illiteracy of the times when the Bible was even chained to the altar to prevent laymen from reading it? Were the many million victims of Church persecution burned at the stake in the name of "education for freedom"? What is the source of the term "liberal arts," anyway? It is the "artes liberales" of the "dehumanized pagans." "Heathens" like Plato have been the inspiration behind every forward movement in education on both sides of the Renaissance. Is this "the precious plasma taken from the blood bank which our ancestors have stored up for us," that the Right Reverend refers to? We think not. Nor do we imagine he would add to his list of the literature, history and philosophy which he claims will quicken the pulse of students, the great religions and ethical systems of the world, as Professor Sorokin suggests. It is never the lip liberals who subscribe to the second object of the Theosophical Movement.

Decline in European Birth-Rate

The serious decline in the European birth-rate during the past sixty years has moved population experts to a thorough inquiry into the causes of the decrease in births. The result so far is a wide variety of speculations, and some facts, but no final conclusions. The problem, so far as the future of the English people is concerned, is obviously serious. Dr. Spencer Patterson is reported in the *New Statesman and Nation* (March 11) as showing that among a large number of persons listed in *Who's Who,* in every group except business men, "the most likely number of children which the recruit would eventually have was none at all." Causes assigned for the fall in the birth-rate are late marriages and birth control. The general picture of European population trends is stated as follows:

> With certain exceptions, of which India and China are instances, populations throughout the world are on the downward grade. There are three possible explanations: voluntary control of conception, economic factors, and sub-fertility. Census figures show a heavy decline in live births since 1880. But there has been no parallel decline in the marriage rate, the number of wives under the age of forty-five remaining approximately the same. Indeed, in Belgium the marriage rate has actually increased, but the decline in the birth-rate has been as marked as elsewhere. There is, however, one intriguing figure. Out of 1,000 wives under forty-five the proportion under thirty-five fell from 607 in 1871 to 538 in 1921. This certainly suggests that later marriage is playing some part in the declining birth-rate. Statistics reveal an extraordinary picture of what has been happening in this respect in England since 1880. At that time the crude birth-rate and the marriage rate were both above the average. The fertility rate, never high, has since then shown a steady fall—24 per cent—the lowest fertility rate of any European country, except France.

Causes and Theories

The remainder of the *New Statesman* article is devoted to a review of scientific investigations. The doctrine that economic factors are chiefly responsible is disposed of by the fact that the drop in birth-rate is greatest where the standard of living is highest. Poor health is certainly an important cause, a dietary deficiency in Vitamin E having been shown to play a part in sub-fertility. Constitutional factors causing sterility are listed as syphilis, Malta fever, malaria and other systemic diseases. Fertility is also impaired by endocrine

deficiencies, and chronic alcoholics and drug addicts are sub-fertile. One theory, difficult to prove, yet suggestively related to more substantial explanations, is that "the strain on the individual of increasing competition, of the hurly-burly of modern life, levy a toll on his power of reproduction."

The attempt to explain away the falling birth-rate as wholly a result of birth-control is shown to be an over-simplification. One authority says, "A high proportion of childless marriages remain so against the wishes of the couples concerned." Another expert, an American, reports that involuntary sterility was the commonest single complaint of visitors to his clinic. But no general explanation of the decline in fertility is available. All we know is that it is taking place.

THE BIOLOGY OF THE "TRANSITION"

Current estimates of the future of the great nations of the world, in terms of population, suggest that by 1970 Russia will have 222,000,000 people (despite war losses), that the United States will reach a peak of 135,000,000 in that year, and remain stationary; that France, Germany and England will each diminish in numbers by several millions. At the same time the Oriental races (China, India, Japan) will continue to multiply in profusion. Dr. Warren Thompson of the Scripps Foundation for Population Problems predicts that two generations hence the Asiatic and other industrially backward peoples will total some 2,000,000,000, while the other nations, including the Slavs, will probably number less than 1,000,000,000.

These broad tendencies in population, considered together with what is known of the increase in sub-fertility of the western nations, form the background for a biological view of what William Q. Judge has named "an age of transition." According to Werner Sombart, Europe's population grew from 180,000,000 in 1800 to 460,000,000 in 1914. It seems clear that in the last century the European sub-race reached its highest pitch of development, following which it was destined to begin a cycle of rapid decline. The joint impact of industrialization and rampant materialism has apparently been too much for the West, already suffering the harvest of a stunted youth and riotous manhood. No calm and peaceful old age seems in store for the European world, but only the tragic maturation of the fate "which her own cycle of racial *Karma has led her* to."

Seeds and Skandhas

There is no occasion, however, for self-righteousness on the part of the people of the United States. True, a new race is coming into being on this continent, and, as an ethnic stock, the North Americans are already "almost a race *sui generis,* not only mentally, but also physically." But the seeds of the same weaknesses that afflict the European or fifth sub-race are strongly developed in the western world, and if the opportunities for future growth are greater here, so also are the dangers. The sins of the father are indeed visited on the son, for while the New World is the scene of a new beginning, the egos are not "new," but old—old in the ways and habits of the past. It will take the strenuous inspiration of great moral pioneers to break away from the intimate bonds of Skandhic propensity, the tenacious molds of thought, custom and institution, which are transmitted by generation to generation, an egoic carry-over from past incarnations. Nothing less than a vigorous promulgation of Theosophy is needed to establish firmly the roots of a "new order of ages" in American soil.

Footnote on British Spiritualism

A report from London, April 3, relates that after a seven days' trial four spiritualistic mediums have been convicted and sentenced to prison under a witchcraft act two hundred years old. Two sentences from the account are especially significant:

> The recorder declared the jury did not decide whether spiritualistic manifestations were possible, but merely that those exhibitions made by the defendants amounted to fraud. It was said during the proceedings that Mrs. Duncan [one of the defendants] had made £122 in six days. (New York *Times,* April 4.)

When fallible laws are administered by fallible men, it sometimes happens that a guilty person is rightly convicted—for the wrong reason. The "manifestations" may have been genuine phenomena, possible under natural, though relatively unfamiliar, laws of psychic forces. The fraud, if any, might well be the psychological one of asserting that séance "spirits" are the souls of the dead, when actually what is manifesting are only psychic corpses galvanized to a vicarious life by the nervous fluid of the medium and others present. This "psychological fraud," however, results from ignorance, not malice, and the remedy is education in, for instance, the theosophical teachings on man's inner bodies and their fate after death.

Evidently, the real danger in such mediumistic activities was completely overlooked at the trial. That danger is the profit motive, indicated in the statistic that Mrs. Duncan earned $100 a day for six days. If the general public knew the pernicious effects of using psychic powers to gain a livelihood, there would speedily be laws passed to restrain and punish those who employ nature forces for private profit. When the selfish motive of personal gain and money is allowed to creep in, spiritual forces are transformed into the psychic powers of the animal soul in man. "This is Black Magic—*Sorcery,*" Madame Blavatsky has warned. And Mr. Judge declared, "The taint of money will corrupt anything. And those who have the means are somewhat to blame, in that they imagine that their money can procure them knowledge of the deep, spiritual things of Nature." (See also "Of Occult Powers and their Acquirement," in this issue.)

"THE WIZARD FROM CONNECTICUT"

Extracts from Jean Burton's just published biography of Daniel Dunglas Home, famous medium of the nineteenth century, appeared in the *Atlantic Monthly* for April, under the title, "The Wizard from Connecticut," offering an account of some of the most astounding psychic phenomena known to the western world. In a few pages the life of this Scottish-born American is unfolded as the career of a genteel wonder-worker, one who moved in the highest social circles, and performed before most of Europe's curiosity-seeking royalty. Home married the goddaughter of the Tsar Nicholas, and was befriended by the great and near-great. He was overtaken by death in his early thirties in 1886.

This book will doubtless be widely reviewed as a novel form of "escape" from the unending stream of serious war books and war novels. Many popular magazines will probably take up the theme of Spiritualism and of strange phenomena generally. The matter-of-fact style in which almost unbelievable occurrences are described by Mr. Burton is a sure relief for *ennui,* and before long the old scientific controversy between the materialists and the believers in psychic phenomena will start up anew, but this time with many more champions on the side of the strange and wonderful. In a world of toppling idols and failing faiths, any new doctrine, especially when it makes "miracles" credible, is bound to secure a host of uncritical and enthusiastic followers.

Human Hurricane

Home's achievements as a medium are notable for the eminence of the supporters they gained him, as well as the enemies they made. A paragraph reveals both the exciting character and the range of his phenomena:

> Mr. Home had been in Paris on his present visit [in 1863] for some days, as usual spending much time at court. He transformed the Tuileries, by Princess Metternich's graphic account, into "a regular witches' sabbath": in his presence massive pieces of furniture, which it would take half a dozen men to lift, rocked violently, untouched by human hands, while armchairs "flew from one end of the room to the other as if driven by a hurricane."

Home's Levitation

By the time he was thirty Home was giving hundreds of séances a year. In England, where he incurred the intense dislike of Browning, but the friendship of his wife, Elizabeth Barrett Browning, Home performed his "climactic levitation." It took place at Ashley House, before three witnesses. Home wandered into an adjoining room and the watchers heard a window being opened. Captain Lindsay, one of the witnesses, relates:

> ". . . almost immediately afterwards we saw Home floating in the air outside our window. The moon was shining full into the room. My back was to the light; and I saw the shadow on the wall of the windowsill, and Home's feet about six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room feet foremost, and sat down.
>
> "Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about eighteen inches, and he expressed his wonder how Mr. Home had been taken through so narrow an aperture.
>
> "Home said (still in trance) 'I will show you'; and then, with his back to the window, he leaned back and was shot out of the aperture head first, with the body rigid, and then returned quite quietly.
>
> "The window is about seventy feet from the ground."

Tales of this sort are apt to be convincing, especially when they are true. Unfortunately, it is not widely known that such feats were fairly common in the Middle Ages, scores of saints having levitated when in a state of exaltation, and it is still less appreciated that the same wonder is possible by an act of the will in the case of an Adept. But more serious even than this ignorance of the fact and nature of psychic phenomena is the failure to realize the effect of mediumship on the human "instrument."

THE "CALVIN OF SPIRITUALISM"

Burton's book about Home, judging from the *Atlantic* extracts, does little more than impress the reader with a catalogue of wonders. How many of those with psychic propensities will be stirred to experiments in passivity by the apparently romantic achievements of the "wizard from Connecticut"? No hint of his true life-story is offered, no warnings of the hazards of the path of mediumship, no psychopathology of abnormal sensitivity connects Home's susceptibilities with his moral qualities and early death. For these considerations we must turn to the writings of H.P.Blavatsky, where the laws of psychism are set forth and the probable fate of every medium given in detail. She wrote in *The Key to Theosophy:*

> It is a disease, or the exuberance of nervous fluid which produces mediumship and visions. . . . Your best, your most powerful mediums, have all suffered in health of body and mind. Think of the sad end of Charles Foster, who died in an asylum, a raving lunatic; of Slade, an epiletic; of Eglinton . . . subject to the same. Look back over the life of D. D. Home, a man whose mind was steeped in gall and bitterness, who never had a good word to say of anyone whom he suspected of possessing psychic powers, and who slandered every other medium to the bitter end. This Calvin of Spiritualism suffered for years from a terrible spinal disease, brought on by his intercourse with the "spirits," and died a perfect wreck.

THE OBLIGATION OF KNOWERS

Today, as in 1889, "We Theosophists have always regarded the Spiritualists as brothers," and "being in possession of an older philosophy, have tried to help and warn them; but they have repaid us by reviling and traducing us and our motives in every possible way." Again this responsibility to warn the Spiritualists and psychically curious is brought to the door of students of Theosophy by the turn of the cycle. The obligation, if anything, is greater in the present, for the need will be greater as the glamor of psychism affects an ever increasing number of souls. In this difficult juncture of psychic evolution, when the full strength of the cycle of psychism exerts its influence on the mind of the race two full decades and more before the Theosophical cycle of the twentieth century becomes a public reality, "those who know" will again and again be called upon to make a "brave declaration of principles," and to support their statements with the knowledge that results from assimilated study and alert observation. Knowledge and the courage to use it—these are the essentials of the Theosophic life, now as ever.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to the

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles 7, Calif.

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